THE
Christian Merchant
Described in A
SERMON.

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Christian Merchant
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SERMON
At First Design'd for A
Private AUDIENCE,
Now Humbly Dedicated to all the
Merchants of the CITY.

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THE Christian Merchant.

St. MATTH. 13. 45, 46.

Again, The Kingdom of Heaven is like unto a Merchant-man seeking goodly Pearls: Who when he had found one Pearl of great price, he went, and sold all that he had, and bought it.

THE Particle πάλιν, *again*, we here first meet with, is rather an Introductor to the Text, then an Integral part of it; yet gives us to understand, that this is another Parable of our Saviour's, added to the former, more amply, and clearly to represent, and illustrate the Nature, and excellency of the Kingdom of Heaven. Another, and so consequently, that there is no danger in our knowing too much of our Duty to God, or our Interest in him. And that it is but a Mistake of some men's, that Ignorance is the only Mother of Piety and Devotion. Another Parable, that is Similitude, or Comparison. For so St. *Mark* is well render'd, *Whereunto shall we* Mark 4. 30.

liken

liken the kingdom of God: or with what Compariſon ſhall we compare it? Of theſe the Uſe is very frequent in the Scriptures of both Teſtaments. Whether it were, that a readier Attention, a clearer Perception, a deeper Impreſſion, a firmer Retention, or all theſe at once were wrought, or won by them, eſpecially when explain'd or apply'd; ſo it was, that very often of old when a Prophet was ſent on an Important Errand, it was reveal'd to him in a Viſion, and to be deliver'd by him in a Parable. And of our Bleſſed Saviour, the ſame Evangeliſt aver's in a few Verſes following, *that in many ſuch Parables he ſpake the word to the people*; and adds, *as they were able to hear it*; that is, as was moſt intelligible, and withal moſt profitable for them, ſaith the learned Dr. *Hammond* on the place. Of this in the Text the two Terms, or Extremes are differently taken, and underſtood. Some take them for the Kingdom of Heaven on the one Hand, and the Pearl of Price on the other. As if it had been ſaid, The Kingdom of Heaven is like unto a Pearl of great Price. By the Kingdom of Heaven meaning the Happineſs of Heaven; as the Phraſe often imports, eſpecially in Promiſe, as in St. *Matth.* 5. and elſewhere. And by the Merchant-Man, the good Chriſtian continually ſeeking, till he make it ſure. Others take the Kingdom of Heaven indeed for the one, but for the other extream, the Merchant-man: Reading the words as they run, *The Kingdom of Heaven is like unto a Merchant-man.* Theſe meaning by the Kingdom of Heaven, the whole

Verſe 33.

Church

Church of Christ Militant here on Earth, but to be triumphant hereafter in Heaven: as the words sometimes signify, especially in Parable, as here. Where then, the Enallage has a favourable Aspect either to the whole Church, put for every single Member of it: or to the single Merchant-Man, put for the whole Company, of which he is a Member. And by the pearl of Price purchased, the Happiness of Heaven as before, gain'd. By the first account, the Happiness of Heaven to a Christian is like a Pearl of great Price to a Merchant-Man. By the Second, the Church of Christ in gaining Heaven is like a Company of Merchant-men purchasing a Pearl of great Price. Or more particularly, and plainly thus. The good Christian aiming hereafter at Heaven is like a Merchant pursuing his best Interests here on Earth. *Sensus duplex, & uterque probandus.* Both Senses are sound, both good, and not unlikely both intended by our great Master, with whom it was very usual in One Proposition, to give us more points than one of Instruction. Of this Comparison in this later sence, to which my occasions at present lead me, the Ground, or Foundation is the parity or likeness between the two Persons here compar'd. The Complete Christian is very like a well accomplisht Merchant. Indeed *Omne simile est & dissimile*: there is some odds and some advantage too, on the Christians side, as shall be shewn; but in many things they meet, and agree. They seek alike, they find alike, alike they sell all, to make a purse, or one grand

Purchaſe at laſt; that is, contentedly part with any thing of lower price, to get higher, till they can reach the Top, and compaſs the Sum total of their Happineſs once for all. This parity to make appear—, I ſhall give you the beſt account I can of the Merchant in general; Divide it for clearer Proceſs into particulars; Compare the Chriſtian with him in each particular; and to make the Character a little fuller, touch on two or three of his many excellent Properties; and as I may, Apply.

A Merchant then is a Vertuous, and Valuable Perſon, of great and uninterrupted Dealings, abroad, and at home, with deſign to make himſelf, and to make others happy. This I take the Merchant to be; And this with a very eaſie Turn is the Chriſtian too.

1. A Vertuous Perſon, our Saviour here ſuppoſes him; in that he ſends the Chriſtian, not to correct, to cull, or curtail, but tranſcribe him. And ſuch, for the preſent, I ſhall ſuppoſe the Chriſtian to be. One that whatſoever things are honeſt, juſt, pure, lovely, and of good report; if there be any Vertue, if any praiſe, as ſure enough there is; the Chriſtian is one that λογίζεσθαι ταῦτα, ſyllogizes, argues, and reaſons himſelf into the Love, purſuit and practice of theſe things. Now to ſuppoſe him Vertuous, is to aſſert him Valuable; for Vertue is at leaſt the Baſis, if not the very Eſſence of all true worth and value. *But beſides*, as the World goes, there are ſome other things add to his Stature, and ſet him above many others:

others: as his Birth, and Breeding. Firſt his Birth. 'Tis not for every Block to yeild a carv'd Head; nor every common Stone a curious Statue. 'Tis not for every One to put himſelf upon this Office; nor take upon himſelf this Honour; but He that is call'd, and enabled of God, and good Friends. In other, and our own Nation too, they are the Sons generally of the better ſort that are dedicated to this generous Employ. And they had need of ſomething uncommon, *ex traduce*, and deriv'd down to them, that are to go through all parts, and upon the whole, make any thing conſiderable of it.

The Chriſtian too as ſuch, is of a Noble Extract, of a Deſcent indeed Divine; not born of Fleſh and Blood, or of the Will of Man, but God: is originally of the Family of Heaven, and near ally'd to the Ancient of Dayes there. Θεοῦ γένος ἐσμέν. His Offſpring, Heir, and Joynt with Chriſt. And has a Seed remaining in him that he cannot Sin. A ſettled Principle that poſſeſſes him with a juſt ſcorn of any thing baſe, below, or unbecoming him. Won't ſuffer him to ſneak, and ſlave it to Sin and Satan from day to day as others do: But as a natural Genius inſpires him, with all that's great and good; and ſo worthy of his Anceſtors, and of himſelf. —*Again, His Breeding.* It has been ſaid a Poet may be Born, an Orator muſt be Bred: but without both, moſt certain, neither will be exquiſite. The Merchant in his Minority is grounded in Learning, and the Languages, from the beſt Authors, and by the beſt Profeſſors:

1 Joh. 3. 1.

feſſors: At a hand is Curious, and in ſeveral of the Mathematicks made almoſt Maſter. And when bound Apprentice, that is, a Learner ſtill, He comes from Theory to Practice. He has thoſe ſpecial Rules ſet before him, that with common Care, he cannot fail in Buſineſs. His being Bound, by the way, he takes not for a trouble, much leſs diſparagement to him. There's no Man but is bound to ſerve his King, his Country, his Family, and Friends ſome way, or other. He's bound, but 'tis to One that's bound as well to him, and is to be as juſt and kind on the one hand, as he is true and tractable on the other. 'Tis at a time when he needs more Care took of him, than very likely he would take of himſelf: And when with many others to be looſe, might be to be for ever loſt. And 'tis but for a time, *Deus dabit huic quoque finem*, will have an end: he is not to have his Ears peirc't through to perpetuate it. 'Tis upon terms eaſie to him, his Maſter being more his Father, and his Service better than many others Freedom. And Advantagious to him; at anothers Expence to make himſelf a Man: and by the Trail of Pike to come to be the abler General. So that in a ſenſe, he's only bound to ſerve himſelf.

The Chriſtian has his training up in the Nurture, and Admonition of the Lord too. And as the Breaſt-Milk he firſt drew became good Bloud, and Spirits in him to his after-health, and ever better habit of Body: So the good Notions he then imbib'd, turn'd as in *Timothy* to Principles, and thoſe confirm'd by the

the Reverend Maſters of Aſſemblies enoble the diſpoſitions, and Inclinations of his Mind, and enable him to every good word and work, that is, to the whole buſineſs of his Chriſtian Calling. Being timely told, *'tis beſt to bear his yoke in youth*: Now is the time, he ſets his ſhoulder to it. Takes his Baptiſmal Vow upon himſelf; enters the Liſts in his own Perſon; engages to flee youthful Luſts, and manfully fight under Chriſt's Banner. Now, 'tis, he's taught the Uſe of the Bow, and Buckler; the Weapons, and Way of War offenſive and defenſive. Now 'tis, he reſolves to know him, whom to know is Life Eternal; and to ſerve him, whom to ſerve is perfect Freedom. Now 'tis, that *ſubacto, & puro ſolo*, in a broken, and contrite heart, he ſowes the Seed of Grace, in hopes of a plentiful and joyful Harveſt. Now buſineſs comes thick upon him, and he becomes a Man. Lam. 3. 17.

2. Of great, and uninterrupted Dealings abroad, and at home. He ſeeks, he finds, he veiwes, he goes, he comes, he likes, he bids, he buyes, he takes home, he books down, he layes up: meets a new man, acts a new part, and ſells to Buy: that is, to do all this over again. And this all expreſt, or fairly intimated in the very Text. The many and various Dealings, or rather Goods dealt in and for, by the many Eminent Merchants that are, are almoſt endleſs to inſtance and be particular in. Generally ſpeaking, they are conſiderable either for Bulk, and Quantity; or for Worth, and Value. Such as commend themſelves to the Uſes and Neceſſities of the Moſt, or to the

the Exactneſs and Curioſity of the greateſt. Our preſent Merchant is for goodly Pearl: a thing well known here, in Sickneſs highly Cordial; in Health, as rarely Ornamental. With what he prudently began, he ſtill, and ſteadily goes on to the laſt. Seeks till he finds, then leaves not, till he buyes. He neither ſtarts aſide to Novelties he needs not, nor makes a ſtand in the midway as non-pluſt, nor of a ſudden gives off all, as if *non compos*, not maſter of his own Mind; but keeps his Courſe, and keeps his Pace, till he have gain'd his Point. Abroad he ſends as often as the Company agrees on't; oftener, if his occaſions for ſupplies require it. And ſometimes goes himſelf, to ſee who, and how they do, he deals with; or the diſpoſe, or manage of what he deals in. Hardſhips, and hazards may ſurround, but neither can ſurpriſe him, who is prepar'd for the worſt that can come, come what will. At home between Exporting, and Importing, and all the many requiſites to both ſucceſſively, or together; between Creditor and Debtor, keeping accounts, and clearing them, and in Chooſing the beſt time for all things, he is ſo took up, he has no leiſure to liſten to the Sirens of Temptation, or be taken with them.

The Chriſtian likewiſe has his full ſhare of buſineſs, and of as much Importance to him. Has fundamental Principles as before, while young, to learn, and make his own; in riper years, to make profeſſion of, and put in practice; and from his own Experience to Communicate at laſt to after-Comers, Has Reve-

Revelation to adore, and to believe; and Reaſon moſtly in other matters, to bring himſelf to be rul'd by. Has Truth to vindicate, and Errour to oppoſe. Has Prohibitions and Threats for his Fear to work, and naked Promiſe now, and then, for his Faith to live upon. Has Poſitive Inſtitutions; Natural, and Moral Line upon Line, and Precept upon Precept many, directed to him to Obey. A God in Heaven to know, and own; to Love, and Fear; to Serve, and Honour; to Truſt, and to delight in; to Pray to, and to Praiſe at all times. On Earth Men: Superiours to be Subject; Equals to be Civil to; Inferiours to ſuccour, help, and comfort. Has all Men to do all that for, at all times, he could wiſh done himſelf at any time in any caſe of need whatever. And has himſelf to look to, and take care of; no ſmall Charge, no very eaſie taſk neither. He has, naturally ſpeaking, a reſty body to break, and keep under: a rambling Head, a wanton Eye, an itching Ear, a lawleſs Tongue, an open Sepulchre of a Throat, would ſwallow all that's offer'd, and an Heart deceitful above all things, to reduce to primitive Uſe, and Inſtitution. He has a corrupt Mind to correct, and cultivate; vain Imaginations, vile Affections, a deprav'd Judgment, an obſtinate Will, many an oblique Wiſh, and Deſire, to take to task, and ſet to rights. Has a pack of Ruffian, and Rude Paſſions within him to Collar, and keep in Irons, *Né lanient ipſum*; leaſt they pull the whole houſe upon his head. Has a World of Temptations with-

out him to escape, or overcome, or they will draw him in, and drown him in Destruction and Perdition. Has Disappointments, Losses, and Crosses to bear, and make the best of, that is, out of the Eater to get Meat, and Honey from the strong. He has the numerous Appartments of a large Soul to furnish, and the chief Repository there to Enrich and Store with all the Vertues, and Graces of the Gospel: and to keep all as bright and safe, as he would his Evidences for Heaven, and his Title to a blessed Eternity. Yet hitherto his way is tolerable, his work is pretty plain, and easie, he has not yet resisted unto bloud. But now, and then he meets with knots and difficulties extraordinary to deal with. Sometimes with Cases that want a well-read Conscience to inform him in: Sometimes with Intricacies that require the best Advice, and Council, to bring him out of: Sometimes with Stones, and Rocks of Offence, which make him need a friendly hand to help him over. Sometimes he has a sudden descent to make, is to come down from his own Will, and seeming Reason: to deny his own dear Self, perhaps in that, that's dearest to him, and must stoop, and take up his Cross. But mostly his Way is Up-Hill, he is to grow in Knowledge, and in Grace: to forget things past: to pass things got, and press on to a perfect Stature, and then to rise from strength to strength until he come to *Zion*. This is what the good Christian is to do, this is some part of it, for in this hurry, 'tis not one half that I can tell you. This is what the good Chri-

Christian does, at least, he does his best to do. What 'scapes his Hands he works out on his Knees: begs Pardon first, then Help of God: so doubles his diligence, and regains his lost ground. And this he does all Enemies, and Opposition to the Contrary notwithstanding, The Flesh flinching, the World frowning, the Devil raging, the very Gates of Hell broke loose, and rattling about his Ears. As one that's Deaf, he hears not; as one that's Dumb, he opens not his Mouth. These and the like are the Goods he Merchant-like sends out. These, or in two Words, as one from Heaven Sums up a Bill of Lading, newly brought in thither, His Prayers, and Alms. These he Acts 10. 4.
continually casts, *as bread upon the waters*, and perhaps Eccles. 11. 1.
before many days, perhaps after, however, whenever he most wants it, he finds return'd, and brought home to him, in the most suitable Mercies of God upon him. The View, he takes of the Holy Land, to which his Commerce lies, is like that of *Moses*, from the top of *Pisgah* too; at distance, but brought near by the Perspective of a lively Faith, that shews him things invisible to others, things inconceivable to himself. His Timeing all things to advantage, as by good Advice, Jam. 5. 13.
both makes the business easier he is to do, and makes the End the surer, he at first design'd. And that is

3. *To make himself, and to make others happy.* The Merchant's none of those, that Closet themselves only to catch Flies; or that work only to be weary, or worse purpose: but One that from the beginning propos'd to himself an End; and that end worthy of

all his thoughts, his Cares, his Travel, and his Pains. He ſeeks as readily and far forth as any man; he'l find, or make a paſs *per Mare, per Terras* to the remoteſt *Indies*, or round the Univerſe, but it ſhall be for goodly Pearl, or what's as good. He that ſays this is mean or mercenary in him, reproaches all Mankind at once, as much as him. Who plants a Vineyard, or feeds a
1 Cor. 9. 7. Flock for nothing? Or to look higher, What Souldier fights? What Scholar Studies? Or Courtier waits, but has preferment in his Eye? Nor without Reaſon, till a better Title to it, can be produced. 'Tis but *Currenti Calcar*, a freſh Gale, to him, that elſe would make the beſt of's way. The Merchant takes, or makes it ſo, who as he thrives makes every day a better Figure. At laſt, having improv'd the ſingle Talents he ſet up with, to five's, or ten's, it may be, five, or ten times told, lives up to all, and full out like himſelf. He might go cloath'd in Purple every day: nay, might wear Gold that wins it, ſaith our Proverb. But his Moderation in this, and all things, is well known to all Men. However in the modern Phraſe, *He Lives well*; he muſt, he can't be off on't. His general Acquaintance, particular Office, great Dealings as before, his obſervations, judgment and experience, his Correſpondence, and Intelligence make him a publick Good: Company often, and ſometimes Council for the Greateſt. As ſuch, he never wants Reſort, nor the Reſpects of Viſitants of good Account; nor they a Welcom, and Reception ſuitable. Yet is it not the Noble Neceſſity thus laid upon him only,

only, that obliges him to this, but he's as forward of himself, and free, as forc't: hating with generous *Job* to eat his Sweet-meats by himself alone. Nor does his Hospitality abate his Charity, but augment it: and of his Fulness the Poor receive continually to their no small Comfort. How amply he requites the good Offices of those that have bin friendly, and faithful to him; especially the Pains and Prayers of the sedulous Watchman of his Soul: To what degree, He relieves the oppress, and helpless, especially the persecuted for pure Conscience sake: what Sums he gives in all, to indigent Relations, which few great Merchants are without, especially to the Industrious, that strive to the utmost of their Strength, but against Stream, as Cramp't with too great Families, or ill Circumstances, and must sink irrecoverably without him: What his right hand does these wayes, his left, though else a bosom Friend, shall never know: No Eye but his, to whom all hearts are Open, and no Secrets hid, shall ever see. Herein He is his own Executor, while he lives: And that he may be so to all intents and purposes, where 'tis of highest Import to him, that he should be so, that is, of his Last Will and Testament: He makes it in his best Health, while he has time to think of those old *Josephs*, whom his new Successor would not know: And of the Poor, who, he Remember's are never to receive more from him, than he now bequeaths them. And to make all clear and well, makes use in this above all of Council. And thus, though dead, he yet speaks, and acts, disposes, and distri-

Exod. 1. 8.

distributes as much according to his mind, as if by his own Fire-side, and amongst his old Friends still. The superlative Love he has had ever and in all places for the Honour, and Service of his King, and Country, make him extreamly dear to both. And this, together with the great plenty of the good things he enjoyes; and the far greater Pleasure of doing the many good things he does, is what he made Account at first, should make his Last days his Best: should give his old Age a writ of Ease: his hoary Head a Bed of Honour: and Embalm his Name to all Posterity.

The good Christian has his End too, but a glorious one, and high as Heaven it self. Could he see Vertue in its Native Beauty and Brightness, 'twould need no Letters of Commendation to him. But since he wants those Opticks, and sees, and knows but in part, and that too imperfectly; he is allow'd to have regard, as well to the Price of his high Calling, as to the Race he is to run for't. 'Tis thought no diminution to a Beauty to be a Fortune too. Nor is't to Piety that 'tis profitable, and has the Promises of both Lives. Nor does the great Apostle think our having those Promises, too mean an Argument to move the best of us, *to perfect holiness in the fear of God*, much less should any think the Examples he gives instance in, below our Imitation: As of others, so of *Moses*, who no minor, but when come to Age, refus'd the Crown of *Egypt*, *and chose rather to suffer affliction with the People of God*. For, he sayes, *He had respect to the recompence of Reward*. And of the blessed Jesus himself, who, he says, *endured*

2 Cor. 7. 1.

Heb. 11. 24.

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the Cross, and despised the shame, for the joy set before him. Heb. 12. 3. With so good Reason, and in so good Company, the Christian thinks He may very fairly have an Eye to both: not put asunder what God himself has joyn'd together, the Kingdom of Heaven, and the Righteousness thereof. Of which vast Kingdom He is Heir in, and through Christ; looks for it, and in some measure lives up to it. He gets the Language of *Canaan* before hand; And puts on the Habit of the Country here: being cloth'd with Righteousness, or rather cloth'd upon, with a much better, that of the Lord of Glory. His House with respect to God is no other than an Oratory, or Temple sanctified by the Word of God, which dwells richly there, and Prayer. And where every thing else is as it should be, decent, and in Order. His House with respect to Friends, is a spiritual St. *Cross* *. Where by the means of a good Conscience, he keeps continual Feast; and where whoever would come, for a supply of those wants, (which was the good-old-fashion-End of Visiting, *Mal.* 3. 16.) who would come might meet with ample Satisfaction. And where those few that do come, are freely entertain'd with a Collation of his Travels, Trials, Conflicts and the Successes he has had: Not to divert, so much as to direct, animate, and arm those of like Occupation, and like enough to meet with all that he has past. He shews them, where they'l be most in danger to be impos'd upon: and where to be put to't: So, where their Skill, their Caution, their Courage, and Spiritual Armour, and what

* *A Noble* Hospital *near* Winchester.

what of that, will be of moſt uſe to them. Shews them, how to deal with Men cunning to deceive: and how to defeat the devices of the Devil, of which he has a great many: and of which they had not need be ignorant. And ſhews them, how to hold faſt what they have got, that's good; that ſo no other take their Crown from them. Thus out of his own Stores he brings forth new, and old to thoſe will come for them. As often as he has the honour to be himſelf invited to his great Maſters Table, he's ſure to go: and there glad to ſee many a Brother and Companion he has had in tribulation, in the Kingdom, and Patience of Jeſus Chriſt. More glad to ſee Him by Faith whom above all his Soul Loves. Indeed, here 'tis, He chiefly taſtes, and ſees how good his Lord is. Is here careſſ'd with Chear above that of Angels, embrac'd with Armes of kindneſs, and aſſur'd of never, never-failing Favour: In the ſtrength of which he walks comfortably many dayes after. And when to take his laſt long Journey, being firſt lighten'd by Confeſſion to, and Abſolution by his moſt affectionate and pious Paſtor; having the Recommendatory Prayers of the Church more deeply accented by particular, and preſent Friends; And this Divine *Viaticum*, and Preſervative in ſtore, He doubts not to come ſafe and well to the end on't: and to the end withal, of all his Pains, and Patience, and be as happy as Heaven it ſelf can make him.

Heb. 13. 5.

Thus have you ſeen the Merchant, and in him, as in a Glaſs the Chriſtian in his Riſe, Progreſs, and End

End. For your better Acquaintance, Please to observe him in some few of his Properties: not such, as no other great Dealer has any thing of besides: but such as no Merchant is, or can be well without. As,

1. *Prudence.* This, like the Soul that animates, and acts him, is first, middle, last, and all in all in him. The true *Gyges* Ring, that penetrates most others Breasts, but renders him, when-ever he thinks fit, invisible. This first directs him to pitch on the most noble End: then to pursue it by the most proper means: and lastly to secure the purchase of it. This makes him observe, and take time always by the Forelock: not come a day after the Fair, or ever overstand his Market. Makes him enquire how Marts, and Matters go abroad; that he may know the better how to act at home. Makes him forecast all accidents, and do alwayes, what may turn to best account. Makes him to see and know himself what he deals in, and yet upon occasion ask, and take advice too: especially as to his Grand Purchase: where though he well examine the Particular himself; yet for the Clearness of the Title consults the Learned in the Law, whose Talent lyes herein. The World is full of Cheats and Counterfeits: all is not Gold that Glitters, nor true Pearl neither that appears well. And as there's danger all along, so without this, the Merchant may make Shipwrack in the very Port.

Nor is the Christian less a Man of Sence, or need he be. His being what he is; and doing what he does, is upon Choice not Chance. The Religion he espous'd betimes, and likes the better upon Use and Practice;

He Profeſſes ſtill. Not becauſe 'tis the moſt faſhionable, eaſie, or advantagious: but becauſe 'tis the beſt evidenc'd, refin'd, and rational. Free from the Carnality of the *Jew*, the Senceleſneſs of the *Heathen*, and Senſuality of the *Mahometan*. The fitteſt to make him ſenſible of the Reſpects he owes to his Creatour, and Redeemer, his Fellow-Creatures, and himſelf. The fitteſt to exalt his Nature, perfect his Being, and conſign him to Rewards Infinite and Eternal. Nor will it let him ſpend his Money for that which is not Bread; on Pomp, and Pageantry; nor on an empty Noiſe, and next to Nothing: but on the real, and ſubſtantial Truths of God, and Solid Reaſon, Meat indeed. This makes him enquire after, and pray for the peace of *Jeruſalem*, in which large Bottom his own Welfare is wound up. Makes him foreſee an Evil, and ſeaſonably ſhift it, or the more bravely bear up againſt it. Makes him, though not for an implicit Faith, yet for more Satisfaction as to his Title to Heaven to call for, and conſult his Spiritual Guide, whom, as continually attending upon this very thing, he knows Able, and in whom, upon all the many occaſions he has had, to adviſe with him, He has always found the Grace, to be Faithful.

2. *Juſtice.* 'Tis the part of this to give every one his due, and this the Merchant makes it his Buſineſs punctually to do. To God above, in being True to his Religion, at all times, and in all places. *Cælum, non animum mutat.* Not turning like his Flags, and Pendants, with every Wind: Nor Changing the Complexion of his Conſcience, as the *Cameleon*, Colour; with

with every Country he sets his feet upon. He's true to his Devotions at Land, as well as Sea. When Safe, as when in Danger. No more robs God of his Honour, or Offerings, in Filching Tythes: than *Cæsar* of his Tribute, and Customs in Running Goods. He won't set out without his Pastor's Prayers, nor returns without Acknowledging the Benefit of them. Is true and just, as he is timely taught, in all his Dealings with all Men. False Weights, and Measures he abhor's: His are full out Statute, and Standard: Nor does he buy, and sell by different, but the same. In buying, he bids in reasonable Proportion to the Worth: in selling asks not unreasonably out of the Way. Nor is ever so fast ty'd, as when left at Liberty to set his own Price. If He know any damage, or defect, he tells it: or He sells it so much the Cheaper: But what you have his honest Word upon, you need no other Warrant for.

And such every way in the same Relations is the good Christian. Adores his Maker's Greatness, and admires his Mercy: Gives His Commandments due Obedience; his Promises Faith, and full Assurance; and in all Attributes does him right. What no Profane Person can be, that the good Christian is to the full, that is, a Good Subject to his Prince. The Wicked are ready to Run, before Routed, and flee when none pursues: And their very Prayers are abominable, says the same *Solomon*: So can neither Fight for the King, nor Pray for him as they ought. Whereas the Good Christian, that has no Reason to fear Death in a good Cause, and has a considerable Interest in the Court of Heaven, always does the one, and is always

ready to do the other. And is ſo free both to Aſſociate with, and Aſſiſt thoſe, that do, that proves his Prince bears Rule not ſo much over him, as in him. His Miniſter he reſpects, and loves both for his Maſter's, and his Work's ſake: Encourages by Conſtant Attendance, early Appearance, and Candid Audience, and maintains him above the rate of Cummin, Mint, and Anniſe. In all his Dealings with all men, he conſiders the Character he bears: and though he buy of a *Turk*, and ſell to a *Jew*, He remembers ſtill, he is a Chriſtian, and muſt, and will be juſt, and Upright.

3. A Complacent and obliging Temper, and Demeanour. No wonder a Veſſel full of Liquor boils over with froth, and fury, when either a ſtrong fire is round it, or a ferment as fierce within it. Nor is it ſtranger, if any in uneaſie Circumſtances, be, or behave themſelves accordingly. In Men ſenſibly decaying, in debt, in pain, or paſſion, diſgrace, or diſcontent conſiderable of any ſort, who runs may read their Grievances, in ſudden Sighs, ſower Faces, ſnappiſh Anſwers, and convulſive Motions. But the Merchant *Indocilis pauperiem pati*, Untaught ill Nature by any Ill Succeſſes, or ill Uſage, who flows in Wealth, and has the World at will, that's all Serene, and calm within, and ſoft, and ſmooth without is eaſie to himſelf, and eaſie to all others. Eaſie to be ſpoke with: and eaſie to be ſpoke to. And as eaſily, and freely anſwers, aſſiſts, and acts a friends part, on any call; on any occaſion whatſoever. Takes every thing that's offer'd with *Epictetus*, by the right handle; and in all doubtful Caſes, has a Comment of kindneſs always ready.

ready. He is indeed Sweetness, and Candor, Respect, and Generosity in the very Abstract: nor is he ever more himself than while exerting these, or most of these.

Nor is the Christians Religion an Enemy to Good Manners; Nor He any of those that please not God; and yet in this Respect, are contrary to all other Men. Much less an Enemy to good Nature: For 'tis the very design of it, to make him all such: To sweeten his Bloud and Spirits, to mollify, and meliorate his Temper, and whole Constitution. To down with every turbulent and topping Humour: to Up with every root of Bitterness within him: to out and overboard with all Pride and Passion, lying and slandering; with all malice, and revenge; To be meek, and lowly; to be cloth'd, or grac'd rather, with Humility. To be pittiful; to be courteous; to be kindly affectioned one to another in brotherly Love; and in honour preferring one another. To be ready to distribute; and do all good Offices for all Orders, and degrees of Men, as opportunity is offer'd, especially to the Houshold of Faith. If Temptation, or Loss happen, through misfortune, not his fault, he's taught to take it patiently, not be disturb'd himself, or trouble others, as if some strange thing had happened to him, or never any sorrow were like his. If Reproach or Slander come undeservedly upon him, He shakes it off as unconcern'dly as St. *Paul* the Viper, into the same fire from whence it came. Indeed, wherever the Christian Religion comes, and makes a Conquest over any person; in whomsoever it has its perfect work; it transforms him

1 Pet. 5. 5. *from κόμος, nodus ad ornatum.*

him wholly by the Renewing of his Mind, so that then and thenceforth he *suffers long*; *is kind*; *envies not*; *vaunts not himself*; *is not puft up*; *behaves himself no wayes unseemly*; *seeks not his own*; *is not easily provok't*; *thinks no evil*; *rejoices not in Iniquity, but in the Triumph of Truth*; *bears all things, believes all things*; *hopes all things*; *endures all things*. And this it never failes to do; nor ever therefore failes to make the Christian the best Parishioner, House-keeper, Husband, Father, Master, Neighbour, Friend, and Enemy (if he can be made one) in all the World besides.

1 Cor. 13. 4. to 10.

Thus runs the parallel betwixt the Merchant, and the Christian upon the account of some of his many good Properties: it might be drawn to a much greater Length; but that 'tis more than time, I drew to a Conclusion. Upon the whole then, be we all perswaded to Consider.

1. *Who we are*: Christians, and Merchant-like Men.

2. *Where we are*: Abroad, and far from Home.

3. *What we have to do*: Make sure our All.

Let the first of these induce Us to *walk worthy of the vocation, whereby we are called*; at least do nothing derogatory to it. Some Merchants have bin Princes; and some Princes are Merchants still. *Alexander* would not enter the Lists at the *Olympicks*, because there were no Kings to enter with him. And shall the bare thought of being of such a Sex, and not the stronger neither, be able to secure one half the World from Indecency, and open ill? and shall not all the Reason, and Religion in the World be able to secure the other? Our Light should so shine, it should be seen; And men Glorify our

our Founder, and our Faith too, for our Works ſake. See how they Live! See how they Love! ſaid the old Heathens of the firſt Chriſtians.

Let the ſecond oblige us to take the Renowned *Rawleighs* advice to a young Noble about to travel. *A cloſe Mouth*: *An open Eye*: *A ſmooth Forehead*, Let not our Tongues betray us into trouble; nor be we buſy medlers in others matters, but mind our own. Let us prevent ſurpriſe; and not think to ſay too late. Alas! who would have thought it? And let them hang the head, that deſerve the halter; The Chriſtian that is all peace, and joy within, ſhould keep continual Jubilee; Chear up, and look to Jeſus.

And let the third and laſt Conſideration prevail upon us to ſecure our All: our Heaven, and everlaſting Happineſs. The little All we are call'd to do, and can do, let us up, and be doing. Walk, and not be weary, run and not faint. Follow our works for a ſhort time; and our works ſhall follow us to an endleſs and bleſſed Eternity. Here 'tis, indeed, that the Chriſtian has the Advantage of the Merchant. In the nature, and ſo value of the things they deal in and for. The Merchant is fo *Cedar*, *Ivory*, and *Arras*; for *Mettles*, *Spices*, *Jewels*; the rich Furniture of others, and his own houſe: The Ornament, and well-being but of the Body at beſt. The Chriſtian is for what, nor Moth, nor Ruſt will touch, nor Thief can take; the Ornament of a meek, and gracious Spirit: and the Salvation of his immortal Soul. So, In the manner of their reſpective dealing. The Merchant muſt go, and come, muſt tread the Wine-preſs alone, do his buſineſs himſelf, or 'twill go on but heavi-

ly,

ly,or not at all. The Christian has great Assistance,and helps for his Infirmities. Has his works done in and for him ; and his strength is in a manner to sit still. But above all that is, or might be said, in the general Issue and Event of all at last;the Merchant is an Adventurer, the Christian on a sure Foundation:the Merchant may lose much,lose all he has,nay lose himself after all. But the good Christian except he will himself, can never lose his Aim. Let him be diligent and he shall thrive, and prosper in the inner man,and *add daily to his Faith, Vertue* Let him commit the keeping of his Soul to God, none shall pluck it out of his hand ; it shall be safe. Let him continue in well-doing to the End, and he shall have his long wisht End too,and be happy. Totally happy; his Body freed from all distempers,and defects: his mind from all dissatisfaction and disease. His Body so far spiritualiz'd at least,as never more to need to sue for Alimony but be made like his Saviours glorious Body. His Soul partaker of the Divine Nature;as Angels,equal to Angels : nay according to their Model, God-like, perfectly happy, and Eternally happy. Amplifi'd in all their Powers, and Faculties first,and then fill'd over, and ever fill'd with Joy unspeakable, surprise, and wonder Everlasting.

O God who declarest thy Almighty power most chiefly in shewing Mercy and Pity : Mercifully Grant unto Us,such a measure of thy Grace, that we running the way of thy Commandments, may obtain thy gracious promises, and be made partakers of thy heavenly Treasure, through Jesus Christ our Lord. **Amen.**

FINIS.